

VERMONT TELEGRAPH.

TWO DOLLARS PER ANNUM.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE WITHIN FOUR MONTHS.]

BY ORSON S. MURRAY.

BRANDON, WEDNESDAY, AUGUST 3, 1842.

VOL. XIV. NO. 46

VERMONT TELEGRAPH.

Saturday, July 30, 1842.

For the Telegraph.

Retraction and Explanation.

Mr. Editor:—It was the grave advice

of a wise man, to "leave off contention be-

cause it be meddled with." And I regret

it, in any measure, I have failed to ob-

serve it in my late communications; or

rather myself even to notice the invidi-

ous personalities of friend Spear: that I

did not rather leave them to make their

own impression, and exert their own in-

fluence, and their author to adjust the mat-

ter with his own conscience, and with his

But, as I consider it "better late

than never" to repent, I wish now to clear

myself from all incumbrances in this re-

spect, and to inform you and your readers,

by I do now, and intend hereafter, to

pursue a different course. Not that I re-

pent, even now, any of my remarks or

statements as inconsistent with fact, but

as I said many things which I had bet-

ter left unsaid, and that some of my tho'ts

appeared in language which did not favor

a right spirit. I speak only for my-

self—not for my friend. He must settle his

own responsibilities: for "every one of us

shall give account of himself to God."

The natural tendency, and almost uni-

form effect of personal allusion, of the

character referred to, especially in public

discussions, is evil, and only evil. They

excite the bad passions. "The tem-

pering of strife, is as when one leueth

his sword." The parties concerned usu-

ally exhibit more of envy, or bigotry, or

than of the meek and gentle spirit of

Christ. Each esteems his opponent in

blame, and himself innocent, or com-

paratively so. This appears to be the fact

at least in the present case. Neither party

prepared to judge his own conduct

without partiality." Possibly I have

not in some, or all of these respects,

been replying to friend Spear, although

designed to let each of his articles lie

on the table, until I could answer it in

the face of the judgment "at hand." Be-

lieve, however, as it may, if friend S. shall

hereafter proceed in this matter as he has

done hitherto, he must excuse me if I

have him—as I shall do in regard to his

communication, "to bear his own

burden," and distinctly understand, that

I notice any of his objections to my

position on the subject in debate, or any

of his arguments in favor of his own, I

shall do so, not as replying to him, but

as replying to the general objections and

arguments on his side of the question.

One thing more. I am not now, nor

have I been, discussing the subject of Non-

Resistance. It forms no part of the ques-

tion at issue. One question is enough to

discuss profitably, at one time. "Let all

things be done decently and in order."

Yours, A. D. Low.

July 21, 1842.

THE KINGDOM OF HEAVEN.

Mr. Editor:—The single fact (if

it be a fact) that bro. Miller thinks

"this kingdom was set up by Jesus

Christ more than eighteen hundred

years ago," it appears to me, ought

to exonerate me from any charge of

attempting to carry out his theory,

on this subject. But whatever may

be his belief, does not affect the ar-

gument, either way. My object has

been, and is, simply to exhibit the

Bible theory; to show "what saith

the Lord." In matters of this char-

acter and importance, I "know no

man after the flesh." All human

theories will fail: only "the word of

the Lord endureth for ever."

and before his ancients gloriously," (is or will be) greater than John the Baptist, or any that had risen before him, in the flesh.

The text places John and the an-

cients on an equality, or John high-

est in the scale; and of course, exalts

the "least in the kingdom of heaven"

above them all. But what compar-

ison will the least in "Christ's visible

church" bear, even allowing him to

be a christian, to Abel, or Enoch, or

Noah, or Abraham, or Isaac, or Ja-

cob, or Joseph, or Moses, or Joshua,

or Elijah, or Elisha, or David, or

Solomon, or Isaiah, or Jeremiah, or

Ezekiel, or Daniel, or others of the

"holy prophets since the world be-

gan," who received such varied,

multiplied, and "infallible proofs"

of God's distinguished favor? In

what possible sense are the profess-

ors, or even the christians, of this

degenerate age, greater than they?

Undoubtedly we enjoy greater privi-

leges, and superior means of light

than they did, in many respects; but

that we improve them better, remains

to be proved by such existing testi-

mony as I am unable even to anti-

cipitate. It seems to me, that a fair

comparison of their history with the

present corrupt state of the church,

will satisfy any unprejudiced mind

of the contrary. And if we do not

improve our advantages better, we

are not wiser: and if we are not

wiser we are not greater than they.

If there be such a distinction as is

contended for, I can conceive of noth-

ing in which it consists; unless it be

in the matter of privileges: but

Christ's followers enjoy greater ad-

vantages, in some respects, than even

their Master did, according to his

own testimony: "He that believeth

on me, the works that I do shall he

do also; and greater works than these

shall he do; because I go unto my

Father." But who, from this cir-

cumstance, will have the presumption

to assert in general terms, that be-

lievers are greater than Jesus Christ?

that "the servant is greater than his

lord; and he that is sent greater than

he that sent him?"—Jno. xiii. 16.

Yet what is the difference, in point

of fact, between the two cases? For

the text is a positive assertion, con-

taining neither a may be, nor an if;

but rather sanctioned by a "verily."

"The kingdom of heaven." What

is a kingdom? All words originally

have a definite signification. They

may afterwards be modified by use,

so as to represent different ideas or

acts; but primarily, each word has

a meaning peculiar to itself. So in

this case. A King is a ruler. A

Kingdom is a government; and em-

braces the associated ideas of a king,

subjects, and laws. These are each

included in the first intimation we

have of a government in form, in

the history of the world. We use

Dan. ii. 44, that it should be "set up,"

at some time, then future. And if that

promise has since been fulfilled, it is

in vain for us still to expect its ful-

fillment: "for what a man seeth, why

doth he yet hope for?" Neither, if

that kingdom is already set up, are

we to expect it to be set up the second

time: for when it is set up, it "shall

never be destroyed," but "STAND

FOR EVER." Our Lord taught his

disciples to pray, saying, "Thy

kingdom come," begin, or arrive, as

the word imports: and we have no

evidence that the use of this prayer

was intended to be confined to the

apostolic age; or to be limited at all,

except by the end of time. On the

contrary, the evidence appears con-

clusive, that it was designed to be

limited only by that event, when we

shall "receive the promise," and no

more "look for new heavens and a

new earth, wherein dwelleth right-

eousness," when only it will be ful-

filled; since they were instructed to

adit in the same connection, "thy

will be done in earth as it is in heav-

en," as though anticipating the consum-

mation of both petitions, at the same

time.

There is, and from the nature of

the case must be, a definite time

when every kingdom comes, begins,

or is set up. No crown is assumed

gradually, or by degrees. And "the

heir, as long as he is a child, differ-

eth nothing from a servant, though

he be lord of all." The present heir

to the English throne, is yet known

only as a Prince, not as an actual

King; "but is under tutors and gov-

ernors until the time appointed" to

receive the crown and sceptre. Our

Lord, in his first advent, did not

come as a King, to enter upon the

promised inheritance of the throne

of his father David, but as a son, a

servant, to do his Father's will; to

labor, and suffer, and die.—Heb. xi.

5-9; Ps. xli. 6-8. And that he

fulfilled this mission, is represented

as the reason why the kingdom is

promised him; not as taking the

kingdom.—Ps. xli. 6; Isa. liii. 11,

12; Phil. ii. 4-11. He did not come

to establish a temporal kingdom; for

he said, "My kingdom is not of this

world." The crown of Israel was

offered him; nay, sought to be forced

upon him; and because he rejected

it, the Jews rejected him. Their

prophets had foretold his coming, in

the character of a servant; and sec-

ondly, in that of a king; and in some

instances, as in Isa. xi. 1-10, in the

same connection. And it seems they

had confounded the one event with

the other. And, as it was most con-

genial to their natural feelings, espe-

cially in the absence of true faith,

to contemplate him rather in the

Again—Neither "when he ascend-

ed up on high, led captivity captive,

and gave gifts unto men," did our

Lord receive the promised kingdom.

His mission, in the great and import-

ant matter of salvation, was not yet

completed. He ascended of course,

not as a king—although "all power

in heaven and in earth" was his, but

still in the capacity of a servant, to

fulfil the duties of his priesthood.

"Him hath God exalted with his

right hand, to be a Prince and a

Savior, to give repentance to Israel,

and forgiveness of sins."—Acts v.

31. "Wherefore he is able to save

them to the uttermost that come

unto God by him, seeing he ever

liveth to make intercession for them."

"And every priest standeth daily

ministering, and offering oftentimes

the same sacrifices, which can never

take away sins: but this man, after

he had offered one sacrifice for sins,

for ever sat down on the right hand

of God; from henceforth expecting

till his enemies be made his footstool."

Heb. vii. 25, and x. 11-13; Ps.

cx. 1. It is not the mediatorial king-

dom (for that is a dispensation of

service), but a kingdom of power, and

honor, and glory, which is the subject

of promise. The former is to be suc-

ceeded by the latter; but only at

his coming. "Then cometh the end,

when he shall have delivered up the

kingdom to God, even the Father;

when he shall have put down all

rule, and all authority and power.

For he must reign till he hath put

all enemies under his feet. The last

enemy that shall be destroyed is

death."—1 Cor. xv. 24-26.

Again: While the kingdom of grace

continues, our Lord is represented

as engaged in building the spiritual

temple under the direction of his

Father. "Behold the man whose

name is the Branch: and he shall

grow up out of his place, and he

shall build the temple of the Lord:

even he shall build the temple of the

Lord; and he shall bear the glory,

and shall sit and rule upon his throne;

and he shall be a Priest upon his

throne; and the counsel of peace

shall be between them both."—Zech.

vi. 12, 13. But when "he shall

bring forth the head-stone thereof

with shoutings, crying, grace, grace

unto it;" when "in the dispensation

of the fulness of times, he shall gath-